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nous, painstaking, but thoroughly obsolete and undiscriminating study no better volume could possibly be found.

Humanity at the Cross Roads. By John Herman Randall. New York: Dodge, 1915. Pp. 359. \$1.50.

Ten essays with a foreword, the nucleus of several of which might well have been sermons. Dr. Randall writes under the sense of the terrible condition of the so-called Christian world, and he seeks to define the causes of the present calamity and suggest the ways in which a new world may be created out of disaster. He is impatient with the church as it exists today. He says: "My own conviction is that if all the creeds and dogmas and paraphernalia of the churches in Christendom today could be set aside—and I recognize that it would take almost superhuman courage and faith to do it—and if all organizations of religion could then re-establish themselves firmly on the great central principles of Jesus' life and teachings, nothing would be lost but what deserved to be lost and all the world would be the gainers by a thousand fold" (p. 99). Another conviction is registered in this sentence: "The whole underlying structure of Christian theology, and hence of modern organized Christianity, is out of harmony with the best thought, the deepest needs, and the truest aspirations of the times" (p. 74). From this standpoint the author discusses vital Christianity, such honesty as will lead to the acceptance of the truth at any cost, a spiritual conception of life, a religion that is thoroughly real, a truly universal Christianity, the social mission of the church, love as the supreme energy in religion, and the realization of immortality. He has the fervor and directness of the prophet in this appeal. There can be no possible disagreement with his plea. But the church that he criticizes so severely and the theology which he repudiates with such scorn are neither of them so antiquated or ineffective as he affirms. He summarizes the "ancient thought that lies at the basis of all the historic creeds of Christendom" on pp. 76-80; but we do not know any Protestant seminary in which this system of theology is taught today in the form in which it is here stated. Dr. Randall comes to the mourner's bench with this confession: "We have all of us been more interested in preaching our particular views of theology than we have in inculcating the fundamentals of ethics or righteousness" (p. 253). Soon after reading these words we attended service at an Episcopalian church; there were candles, intoned prayers, all the "paraphernalia" against which Dr. Randall protests. Then came the sermon, a clear, passionate, and clinching appeal for righteousness in the home and business and state. The basis for it was clearly the preacher's profound conviction of

the incarnation. Must we reject all that Dr. Randall rejects in order to have what he pleads with us to possess and the possession of which all earnest men so deeply desire?

The value of the book would have been greatly increased if the author had indicated the source of the many quotations which he uses. Fremantle becomes "Freemantle" on p. 282. Varied renderings of "Comparative Religion" are met on pp. 75, 213, 220, and 316. The author splits infinitives recklessly. The last item in the Contents makes a most unhappy substitution of "Mortality" for "Immortality."

Christianity and International Peace. By Charles Edward Jefferson. New York: Crowell, 1915. Pp. 287. \$1.25.

The greatest problem of the twentieth century is how to live together. On the solution all thoughtful minds are focused. It is baffling and almost overwhelming. The only hope is in the creation of a Christian spirit among the nations of the earth. When we turn to the Bible the Old Testament seems to be largely a history of wars. But there are nevertheless other and higher voices wherein God is thought of as a great benefactor and giver of peace. In the New Testament war is not talked about. The insistence is on the principle of love. Jesus carries us into a different world. All his life he extolled the peace-making virtues, mercy, gentleness, brotherliness, service. He struck at the motives that lead to war. Of the issue there could be no doubt. The church has in a large measure been recreant to its trust, but not more so than science, statesmanship, reason. The whole world stands condemned. Why single out the church?

But in the long run it becomes ever more evident that our only hope is in Christianity. She speaks to us with a soothing, healing accent. She uses the vocabulary of consolation. Militarism offers no hope. It sees nothing but carnage, destruction, hatred. Its fallacies are everywhere in evidence.

What, then, shall we do? Condemn war and seek a way of deliverance. Keep up our courage and strike wherever a weak spot is exposed. First we should strike at the military coterie which is centering and growing ever more dictatorial at Washington, presuming to instruct the nation in its policy, transcending the sphere in which it is supposed to know its business, devoting its time to business for which it is not employed and for which it has no preparation. Think of the baleful influence of the man, lately dead, who wrote on the sea power. Secondly, we should strike at the men who make fortunes by trading in munitions of war. Commercialism was one of the forces that hurled Europe to destruction. These men cannot be too severely condemned. Thirdly, the jingo and sensa-